by some vital principle, to make which, nothing but a pulsific corporeal quality in the substance of the heart itself, is very unphilosophical and absurd. Now, as we have no voluntary impe-rium at all upon the systole and diastole of the heart, so are we not conscious to ourselves of any energy of our own soul that causes them; and therefore we may reasonably conclude from hence also, that there is some vital energy, without animal fancy or syn&sthesis, express consciousness and self-perception.

18. Wherefore, the plastic nature, acting neither by knowledge nor by animal fancy, neither electively nor hermetically, must be concluded to act fatally, magically, and sympathetically. And thus that curious and diligent inquirer into nature, before commended, resolves: " Na-tura tanquam fato quodam, seu manda-Gen!^[6] to secundum leges operante, movet;" Nature nioveth as it were by a kind of fate or command, acting according to laws.—Fate, and the laws or commands of the Deity, concerning the mundane economy (they being really the same thing)," ought not to be looked upon, neither as verbal things, nor as mere will and cogitation in the mind of God, but as an energetical and effectual principle, constituted by the Deity, for the bringing of things decreed to pass. The Aphro-disian philosopher,* with others of the ancients, have concluded, that fate and nature are but two different names for one and the same thing; and

that TOTE Etytapjiicvov *Kara (pvfftv tccu TO Kara <p$crirV* cij&tao-/uevov, both that which is done fatally is done naturally, and also whatever is done naturally is

*Libr. deiPiato, sec, 6. p. 25. edit, Londih,